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paigns in the Netherlands and France. Professor Cheyney is as fully at home with the continental literature and sources as with the English, and the detailed story of these expeditions is here first adequately told. After following the history of these ill-equipped, poorly fed, and generally neglected armies, too often restricted by unwise and vacillating orders from the queen, one may be more inclined to accept the author's bold estimate of Elizabeth's statecraft. "Such success as her administration attained," he says, "was in spite of her deficiencies as a ruler rather than a result of her abilities. From repeated dangers the country was extricated only by good fortune, and golden opportunities in long series were wasted largely by the queen's incapacity to see them or unwillingness to make use of them" (p. 13).

English expansion on the sea is the central thread running through parts III and IV. The third part, entitled "Exploration and Commerce, 1553-1603," takes the reader back to early English attempts to discover a new sea-route to the east and gives a continuous narrative of the hardy and adventurous enterprises of the Tudor merchants and seamen which laid the foundation of England's later commercial and imperial greatness. The fourth, dealing with "Violence on the Sea," describes with a wealth of illustrative detail the English practice of seizure on the sea and traces carefully the rather vague line drawn between reprisals, privateering, and seizure of contraband on the one side and piracy on the other. A final chapter carries the naval war with Spain down to 1596.

Taken as a whole the book is a remarkably satisfactory product. The reviewer has rarely been so happily at a loss for anything of importance to criticize adversely. The chief feeling left with him is one of confidence in the general trustworthiness of the work. The author's knowledge of the sources is profound and his judgment of their value appears to be sound. His style is plain and direct, almost sober, but never dull. It has a certain stateliness well in keeping with the subject which sustains the interest of the reader throughout. The book is worthy of a high place in English historical literature.

*Cornell University.*

W. E. LUNT.

FERRERO, GUGLIELMO. *Ancient Rome and Modern America*. Pp. vi, 352. Price, \$2.50. New York: G. P. Putnam's Sons, 1914.

The title of the book is a misnomer. One who should seek it to inform himself concerning the likenesses or contrasts between the society of ancient Rome and modern America would be disappointed. It is a commentary on progress. It is a psychological autobiography of a Roman historian, schooled in the European point of view, who, for the first time, through two somewhat lengthy visits to America, comes into contact with a new world of ideas. He is first surprised, then startled, and then as a philosopher he sets himself at the task of reconciling his new impressions and ideas with his original point of view. The result is both interesting and instructive. He analyzes both the facts observed and his own mental processes.

His new world definition of progress "is one which would identify it with the increase of the power and speed of machines, of riches, of our control over

nature, however much that control may involve the frenzied squandering of the resources of the earth, which, while immense, are not inexhaustible." This he contrasts with the European concept "that the milestones along the road to progress consist in the masterpieces of art, the great religions, the discoveries of science, the speculations of philosophy, the reform of laws, customs and constitutions." From this dual definition as to inherent superiority all arguments proceed, and no mutual understanding is possible.

Somewhat reconciled to the American concept of progress because he sees it tending toward certain spiritual ideals, he is nevertheless disturbed by the universal prodigality which is hurrying modern civilization on beyond every reasonable limit. Our greatest need in modern times he feels is some restriction on unbridled ambitions. "However," he says, "America, actually America, proved to me that the ancient culture represented by Europe is not destined to die out, and that if Europe is being Americanized, America in compensation is being induced by an internal impulse to Europeanize herself." Evidences of this he discovers in "the fact that one can find in no European country so lively and profound a trust in science." "No European country expends so much money, labor and zeal on founding museums, schools, universities and new religions; on fostering, in the midst of the mechanical civilization and the realm of quantity, the arts, the religious spirit and the disinterested sciences; on preventing the loss of that intellectual legacy of the past in which Europe takes an ever decreasing interest, occupied as she is in developing her industries and her trade."

We have discovered nowhere such a keen insight into the contrasts between the old civilization and the new. The book is well worth reading by all those interested in the interpretation of modern society.

J. P. LICHTENBERGER.

*University of Pennsylvania.*

VONIERING, RUDOLF. *Law as a Means to an End.* (Trans. by Isaac Husik).

Pp. lix, 483. Price, \$3.50. Boston: The Boston Book Company, 1913.

At a time when social and economic changes are yielding new interpretations to laws formed under different conditions, when the very meaning of law is changed either by judicial decisions or by the development of new legal theories in order to conform the law to the needs of the time, it is interesting to have this volume made readily accessible to Americans through its translation into English.

In the general theory of the purposive character of law there is little place for the concept of law as a product of pure reason and as a closed system. It is an outgrowth of human experience and sustains its authority because, or to the extent to which, it serves the largest measure of human needs. It changes, either in form or interpretation, as human purposes change.

The philosophic principles upon which this interpretation is based are developed in the first chapter. Adhering to the principle of sufficient reason or the universal law of casuality, he shows that this holds true of the human will as it does of matter. The will cannot set itself in motion without a compelling reason any more than matter can set itself in motion without a com-